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IBN SINO'S ROLE IN THE DEVELOPMENT OF THE EASTERN RENAISSANCE

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Abstract
This article provides information about the life and work of one of the great representatives of the First Eastern Renaissance, the encyclopedist Abu Ali Ibn Sina. Also, the role of the rich spiritual heritage left by him in today's world society and in Uzbekistan was discussed in detail. In addition, the works being carried out to perpetuate the scientist's memory, study Beruni's personality and pass it on to future generations are described.

Keywords: Abu Ali Ibn Sina, Abu Rayhan Beruni, Khorezm Ma'mun Academy, State of Ghaznavids, Mahmud Ghaznavid, "Laws of Medicine", "Kitab ash-shifa".

Introduction

This article discusses Ibn Sina's contributions to the development of the Renaissance and his early life. There have been periods in human history when it is difficult to imagine the development of science and culture without the legacy of some scientists. One of such scientific institutions, a prominent representative of the first Eastern Renaissance, a physician, philosopher, poet, scholar of logic and history, is Ibn Sina. He is known in the West as Avicenna. This name was written in ancient Hebrew as Aven Sina and, due to its slightly distorted pronunciation, became "Avicenna". Our first President I. Karimov says about this great figure: "There is every reason to say that the entire scientific activity of this unique scientist had a huge impact on the development of world development in the spirit of humanity, that is, on a spiritual basis."

Abu Ali al-Husayn ibn Abdullah ibn al-Hasan ibn Ali ibn Sina was born on August 16, 980 AD (370 AH, Safar month) in the village of Afshana in Bukhara (this village is now located in the Romitan district of Bukhara region). Ibn Sina's father, Abdullah, was from the city of Balkh and moved to Bukhara during the reign of the Samanid emir Nuh ibn Mansur (976-997) and was appointed a financial official in the village of Khurmaysan.

Abdullah married a girl named Sitara in the village of Afshana and had two sons by her. The eldest of them was Hussein (Ibn Sina) and the younger was Mahmud. According to the custom of the nobles of that time, people gave their children honorary names and kunyas. Therefore, "—My son will have his own son. Then he will not have to suffer in finding a name. I have chosen a name for my future grandson. His name will be Ali. His kunya will be Abu Ali," the scientist's father Abdullah gave his son the kunya Abu Ali. However, this intention did not come true. Because Ibn Sina had neither a son nor a family.

When Ibn Sina was five years old (986), they moved to Bukhara. Young Hussein, who had a strong mind and memory, received primary education in the capital from the age of five, and this process lasted 10 years. Before he reached the age of ten, he completely memorized the Holy Quran and achieved the rank of hafiz. After that, he amazed many people as a person with an extraordinary mind and talent. At the age of thirteen, he also began to study sciences such as elementary mathematics, logic, jurisprudence, philosophy, chemistry, optics, and music. His first teacher in philosophy and mathematics was Abu Abdullah Natili, who was famous among the people as a sage and philosopher. Therefore, Ibn Sina's father gave his son to him as an apprentice. In turn, young Hussein learned logic, geometry, and astronomy from his teacher, and surpassed him in some philosophical issues. Realizing this, Natiliy ordered his student's father to help Hussein only engage in science. As a result, Abdullah created all the necessary conditions for his son to study. His first teacher in medicine was Hasan ibn Nuh al-Qumri from Bukhara (died in 999), from whom he began to study medicine in all its aspects.

He became famous as a famous physician - hakim at the age of 16-17. At that time, the ruler Nuh ibn Mansur became seriously ill, and the palace doctors could not cure him. Then Ibn Sina was invited to the palace to treat the emir. After his treatment, the patient quickly recovered. In return, Ibn Sina was given access to the rich Samanid palace library ("Siwan-ul-hikma").

The scientist began to independently study all sciences from the age of 16. During this period, he began to read books without stopping during the day and without sleeping at night.

Ibn Sina received most of the necessary knowledge in Bukhara. The scientist's scientific work also began here, at the age of 18. He wrote a treatise on sensual powers, dedicated to the Samanid ruler Nuh ibn Mansur, a medical poetic work "Urjuza", and at the request of his neighbor and friend Abul-Husayn al-Aruzi, a work covering many sciences, "Al-hikmat al-Aruzi" ("Wisdom of Aruzi"). At the request of another friend Abu Bakr al-Barqi (or Baraki), he wrote a 20-volume encyclopedia "Al-Hasil wal-mahsul" ("The End and Result") and "Kitab al-birr wal-ism" ("The Book of Generosity and Crime").

When Bukhara was conquered by the Karakhanids in 999, the Samanids fell into crisis, and turbulent, difficult times began in the scholar's life. In addition, in 1002, Ibn Sina's father died. Therefore, he went to Khorezm, another high center of science and culture of that time, and in 1005 he joined the "Majlis ul-Ulama", that is, the Academy of Ma'mun, founded in 1004 under the patronage of the ruler Ali ibn Ma'mun (997-1009) in the capital of Khorezm, Gurganj (Urgench). Here he worked together with such leading scholars as Abu Rayhan al-Biruni (973-1048), Abu Nasr ibn Iraq (died 1034), Abu Sahl al-Masih (died 1010), Abul Hasan ibn Hammar (942-1030), and Ibn Miskawayh.

In Urgench, the young scientist was honored as the “ruler of doctors.” Here he mainly studied mathematics and astronomy. He also corresponded with Beruni and his student Bahmanyar. In addition, he received medical knowledge from Abu Sahl Masihi. In Gurgench, he became friends with the minister of the Khorezmshah, Abul-Husayn as-

Sahli, and wrote the work “Risola al-Iksir” (Treatise on the Elixir) for him. However, life in Gurgench did not last long for the scientist. South of the Amu Darya, during the reign of Mahmud Ghaznavid (997-1030), the ruler of the Ghaznavid state, which had gained independence from the Samanids and was gaining strength, several campaigns were made to Khorezm. Sultan Mahmud wrote a letter to Ma'mun asking him to send a group of scholars from the palace to Ghazni. However, Ibn Sina rejected this offer and secretly left Urgench in 1010 together with Abu Sahl Masihi and they set off for Jurjan, Masihi's homeland. Unfortunately, Masihi died on the way. Finally, the scientist lived in cities such as Nisa, Obivard, and Tus on the way, arriving in Jurjan in 1012, where he lived and worked until 1014. Here he worked as a physician at the court of the ruler Qabus ibn Washmgir and met the famous medical scholar Abu Ubayd Juzhani (died 1047). He was both a friend and a student of Ibn Sina. Therefore, he was with him until the end of his life, for 25 years. Juzhani's services in the biography of Ibn Sina, the compilation and arrangement of a number of his works are great. It was in this city that Ibn Sina wrote the first parts of his masterpiece, the "Canons of Medicine". In 1014, the scholar moved to Ray. Here he treated the Buwayhid ruler Majdud-Dawla, who was suffering from colic. However, even here, he fled to Hamadan to escape the threat of Mahmud Ghaznavid's attack.

Hamadan was ruled by Majdud-Dawla's brother Shamsud-Dawla (997-1021). After the scholar treated him for colic, he was admitted to the palace.

His famous works such as the 20-volume "Kitab ul-insaf", "Kitab un-najat", "Donishnama", treatises on geometry, astronomy, botany, the world of plants, logic, and the philosophical story "Hay ibn Yaqzan" were written here. In addition, the scholar began work on building an observatory in Isfahan. In 1027-1032, he conducted astronomical observations in this observatory. In the last years of his life, due to the intensification of wars between the nobility and his active participation in socio-political life, he wandered between the cities of Ray, Hamadan and Isfahan. According to the scholar's close friend and student, Juzjani, although Ibn Sina was physically strong, his wanderings from country to country, city to city, his relentless work, and several persecutions and even imprisonment seriously affected his health. Towards the end of his life (1034), he suffered from cholera (intestinal disease) and died of this disease on June 18, 1037 (in the month of Ramadan, 428 AH) in Isfahan at the age of 57. (Some sources mention Hamadan as the place of Ibn Sina's death). A mausoleum was built over his grave in 1952 (architect: Kh. Sayhun). The mausoleum also includes museum rooms dedicated to Ibn Sina.

Many sources state that Ibn Sina wrote more than 450 works. However, 240 of them have reached us. 80 of them are related to philosophy, 43 to medicine, and the rest are devoted to logic, astronomy, mathematics, music, chemistry, psychology, literature and linguistics. However, most of them have not yet been fully studied. When studying the works of the scientist, it is advisable to divide them into 4 parts. These are: 1) philosophical sciences; 2) natural sciences; 3) literary sciences; 4) sciences related to the medical field.

More than 30 of the scientist's medical works (43) have reached us. Among them, the masterpiece “Kitab al-Qanun fit-tib” (“The Canons of Medicine”) is a masterpiece and until recently served as the main manual in medical universities in Europe and some Eastern countries.

The scholar's works can be conditionally divided into 4 groups: philosophical, natural, literary and medical works. However, most of them are related to medicine and philosophy. Therefore, if the science of medicine that made him famous in the West as "Avicenna" is the science of philosophy that made him famous as "Shaykh ur-Rais".

The scientist's largest work on philosophy is "Kitab al-Shifa", which consists of 4 parts: 1) logic (9 parts); 2) nature (4 parts); 3) mathematics (4 sections); 4) metaphysics or theology. Some parts of the work were published in Latin, Syriac, Hebrew, German, English, French, Russian, Persian and Uzbek.

Another philosophical work of the scientist is "Kitab an-Najat", which is an abbreviated form of "Kitab al-Shifa". In addition, his philosophical works such as "Hints and Warnings", "Oriental Philosophy", "Hints of Logic and Philosophy", "Book of Wisdom" (in Persian) are also known and popular. Also, his stories such as "The Story of Tyre", "Solomon and Ibsol", "Hayy ibn Yaqzan", "The Story of Joseph" are dominated by philosophical content.

Ibn Sina's works in the field of exact sciences is also significant. Below we will cite some of them:

“Tahqiq mabadi al-handasa” (“Investigation of the Principles of Geometry”); “Risola dar handasa” (“Treatise on Geometry”);

“Al-alat ar-rasadiya” (“Instruments of Observation”).

Ibn Sina was also involved in the field of alchemy. His work “Risolat as-san’a ilal-Baraki” (“Treatise on Art to Al Baraki”) belongs to this field and consists of 12 chapters.

Ibn Sina was not only a philosopher, physician and mathematician, but also a famous poet. He wrote some of his works in rajaz verse. There are also several of his philosophical stories. They had a deep influence on later, especially Persian-Tajik literature.

The scientist is a great theorist who continued Al-Farabi's scientific direction in the field of music. The work on music, "Jawome' ilm ul-musiqi" (Collection on the Science of Music), is part of the "Kitab ash-Shifa", and consists of 6 sections, each with several chapters. Also, his books such as "Donishnama" and "An-najat" contain small sections on the science of music. He was the first to establish a musical structure that was later called a pure string (tavushkator) in Europe. He included music among the main tools in his idea of educating a well-rounded person.

The scholar also seriously approached the issue of classifying sciences in his time and wrote a work on this field called “Aqsam al-ulum al-aqliya” (“Classification of Intellectual Sciences”).

In his time and after, some of Ibn Sina’s views, especially his teachings on philosophy, were criticized by some scholars. For example, Abu Hamid al-Ghazali criticized some of Ibn Sina’s ideas in his famous work “Refutation of Philosophers”. In addition, Muhammad Shahristani, who lived in the 12th century, supported Ghazali in his work

“Kitab al-musaraa” and Fakhruddin ar-Razi in his books. At the same time, Ibn Rushd, who lived in the 12th century, wrote “Refutation of Refutations” presented his book. In addition, Nasruddin al-Tusi defended some of Ibn Sina's views.

The fact that Ibn Sina was recognized by his contemporaries with the titles "Sheikh ar-rais" ("The leader of the wise, the head of the scholars"), "Sharaf al-mulk" (the prestige, honor of the country, countries), "Hujjat al-haqq" ("Evidence of Truth"), "Hakim al-vazir" (The wise, enterprising minister") is evidence of the important place he occupied in the life of the state and society. Most of the scientist's works were written in Arabic, and some poetic and philosophical works were written in Persian. Therefore, in the following period, such oriental thinkers as Omar Khayyam, Abu Ubayd Juzhani, Nasriddin Tusi, Fariduddin Attar, Ibn Rushd, Nizami Ganjavi, Jalaluddin Rumi, Abdurahman Jami, Ulugbek, Bedil, Alisher Navoi continued the teachings of the scientist and the ideas he put forward. Also, starting from the 12th century, his works were translated into Latin and began to be taught in universities. European philosophers such as Giordano Bruno, Gundisvalvo, Thomas Aquinas, Roger Bacon and Dante used the legacy of Ibn Sina in their works and remembered his name with great respect. As a result, a special scientific direction was created - Sinology - to study the scientist's work not only in our country, but also in the world. As a result, the Latin translation of the scientist's masterpiece - "The Canons of Medicine" has been published 40 times to date. Also, in the later period, many commentaries were written on the "Qanun". Below we will cite the most famous of them: Fakhriddin Razi (12th century); Muhammad Nakhichivani, Ibn an-Nafis (13th century); Abdurrahman Misri (14th century); Hakim Shifaikhan (19th century) and others. Some parts of the "Qanun" were translated into English, German, French and a number of other languages. In addition, many other works by the scientist's pen were published in several languages. As we know, in the development of world science, especially in the development of philosophical science and worldview, the whole world speaks of the Greek scientist Aristotle (Arastu) with special respect. Abu Nasr Al-Farabi is rightly known as the "Muallim us-sani", that is, the "Second Teacher". Ibn Sina, who diligently studied the scientific heritage of these great philosophers, is recognized as their worthy successor.

In the middle of the last century, under the leadership of the Russian anthropologist M.M. Gerasimov, along with a number of historical figures, a sculptural portrait of Ibn Sina was created based on a skull. Also, employees of the Andijan Medical Institute (Y. U. Otabekov, Sh. H. Hamidullin, E. S. Sokolova) depicted a scientifically based image of Ibn Sina in a sculptural bust (1965). Uzbek artist S. Marfin created an artistic portrait of Ibn Sina in 1968.

A number of works have been carried out in the field of cinema both in our country and abroad to study and interpret the personality of the scientist. In particular, in 1956, “Avicenna” was directed by Komil Yormatov, and in 1982, a historical-biographical feature film called “The Youth of a Genius” was created by the creators of the “Uzbektelefilm” and “Tajikfilm” film studios (director E. Eshmuhamedov; O. Agishev and screenwriter E. Eshmuhamedov). In addition, the television series “Avicenna” (Bu—Ali Sina), which tells the story of Ibn Sina from his birth to his death, was filmed

in 1987. In 2013, the film “The Physician: Avicenna's Disciple” was released by foreign filmmakers based on N. Gordon's book “The Physician” (director: Philipp Shtyols).

A number of works have also been created to cover the scholar's scientific and creative activities in an artistic style. For example, Adil Yakubov's novel "The Ancient World" highlights the socio-economic, scientific and cultural environment of the Ghaznavid state, and gives ample space to the life and creative work of scientists such as Ibn Sina and Beruni. In the short story "Abugalisina" by the Tatar writer Kayum Nasir, the personality of Ibn Sina is depicted in simple artistic colors. In addition, Noah Gordon's novel "The Physician", written in 1988, contains a story about a young English boy who wants to learn the art of medicine from Ibn Sina, introducing himself as a Jew. The novel "The Manuscript of Avicenna", published in 2011 by the Spanish writer Ezequiel Teodoro, also describes some aspects of the scientist's life.

Much work has also been done in studying the life and work of the scholar. In particular, the complete complex of Ibn Sina's masterpiece "Al-qanun fi-t-tib" was translated from Arabic into Uzbek and Russian and published in 1954-61.

The second edition of the Uzbek translation of "Qanun" was prepared by H. Hikmatullayev (1929-1994). General and comparative philological editing in Russian and Uzbek was carried out by Ubaydulla Karimov. This edition was published in full in 1979-1983. Later, it was reprinted 6 more times in Uzbek and Russian based on this edition.

The respect for the scientist's personality can be explained by a number of other factors. A monument was erected in his honor in the city of Bukhara and the village of Afshona. The Ibn Sina Museum was also opened in Afshona. In 1956, a new mineral discovered in Uzbekistan was named after Ibn Sina, authenite. In addition, a number of higher and secondary specialized educational institutions, sanatoriums, libraries, hospitals, streets and residential areas in Uzbekistan and Tajikistan are named after him. In 1999, the International Ibn Sina Foundation was established in Uzbekistan. International journals under the names "Ibn Sina" and "Sina" are being published.

Today, it is planned to open a separate department in the newly built Center for Islamic Civilization to study the life and scientific heritage of the scientist. Also, special programs are being developed in this center for the implementation of a number of major projects.

A number of works have been carried out worldwide to perpetuate the memory of the scientist. In particular, the famous Swedish botanist Carl Linnaeus (1707-1778), who created the first scientific classification of plants, named an evergreen tree after Ibn Sina, Avicenna. In addition, a monument to Ibn Sina was erected in the Belgian city of Kortrijk (2000). A new square built in his honor in Dushanbe (which features a statue of the scientist by Azerbaijani sculptor Umar Eldorov), a peak previously called Lenin Mountain, and the Tajik Medical Institute are named after him.

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